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Projet Erasmus+ Jeunesse - « YARIM »

YARIM - 2017-2-FR02-KA205-013374



Unit 6: Youth and interreligious dialogue

Training sequence N ° 1	Knowledge of monotheistic religions
Objectives	Building social workers knowledge of the three monotheistic religions, for them to interact with Youth they accompany.
Animation guide Estimated time: 45	The trainer acts as an expert on different religions
Description of learning activities	<p>The trainer introduces the main characteristics of the three major monotheistic religions (Judaism, Islam and Catholicism) and their structures. <i>Proposition of option: the trainer can choose to open the approach to other religions, in connection with those linked to Youth they accompany.</i></p> <p>Possible subjects:</p> <ul style="list-style-type: none"> • Origins and beginnings: the concept of God • Main models / characters • Worship (prayer etc.) <p>After a first phase of introduction, the trainer asks the participants to think, after a general explanation, which could be the common themes to the different religions.</p> <p>After the inputs, the trainer provides participants with documents related to the main principles of the 3 monotheistic religions (or to the religions worked according to the professional realities of the participants.) The group will have to read them by highlighting the common elements to these religions. .</p>
equipment equipment	Textbooks A4 sheets PowerPoint Presentation Factsheets

	digital Tools
educational Resources made available facilitator	<p>Training will be targeted on crosscutting themes to the three monotheistic religions (or other religions).</p> <ul style="list-style-type: none"> - Theme of prophecy: highlighting that the spiritual and intimate dimensions of the relationship with God, beyond the specificities of religions, is transversal to the different monotheistic religions. Abraham, Elijah, Moses, each religion emphasizes the encounter between God and the Prophets. - Theme of Prayer : for all religions, the Prayer allows a direct relationship between God and the believer. In addition, it is a mean by which religion structures the lives of the faithful. - Theme of the characters: not only the prophets, but also all the common characters between the three monotheistic religions. Some can also have a different role in the three religions. Example: Jesus.

Training sequence Phase of training N ° 2	Interreligious dialogue through Game
Objectives	<ul style="list-style-type: none"> ○ Identify the common points between the three monotheistic religions ○ Recognize the figures and common themes to the three monotheistic religions (or among other religions) ○ Use game to facilitate the dialogue between social workers and Youth they accompany
Animation guide Estimated time 120 '	Group work, brainstorming and material creation
Description of educational activities	<p>The training sequence is divided into two distinct moments.</p> <p>During the first part (20 minutes), the trainer will use a work in subgroup (team working) and a phase of brainstorming. The participants are encouraged to reflect on what they have learned from the resources. What are the common points between the religions, what are the oppositions?</p> <p>Everyone explains what he/she has deduced by sharing with the other participants. The trainer acts as moderator and must facilitate and maintain dialogue between the participants.</p> <p>Some topics that could be covered:</p> <ul style="list-style-type: none"> ● Way of live

	<ul style="list-style-type: none"> ● The social role of religion (volunteering, charity etc.) ● Rituals, celebrations, symbols, iconography, music, instruments, dance etc. (I.e. the social dimension of religion) ● Presence of religion in everyday life and in morality etc. <p>During the second part of the training (40 minutes), the group develops thematic maps according to the ideas shared during the brainstorming.</p> <p>Using the thematic maps that were created, the group shares the similarities they have identified between Islam, Catholicism and Judaism.</p> <p>The discussion can address the following three themes:</p> <ul style="list-style-type: none"> • Rhythms of life and celebrations: what are the common points? What are the possible disagreements? What meeting or gathering opportunities? (For example, Ramadan in the youth community: source of encounters, but also tensions) • Personal relationships and affectivity: relationship between man and woman or boy / girl. What does religion tell us about the relationship between man and woman? How is the youth emotional mentality constructed? What is the role of their religious identity in this process? Which part of the individual is really engaged in the emotional life? • Addictions: what is the role of religion in the management of addictions (alcohol, for example)? Positive or negative?
Equipment	A4 sheets Board
Learning Resources made available to the facilitator	<p>https://www.kaiciid.org/news-events/news/kaiciid-launches-dialogo-board-game-facilitates-difficult-conversations</p> <p>In addition to the above themes, there are other common elements.</p> <ul style="list-style-type: none"> - Impossible to name God - for all monotheistic religions, God remains something elusive, Mystery, but who is also able to be close, by reactivating hope. - God as origin and creator. The idea is that everything was created by the choice of God; in the beginning, there is a will, there is a desire, there is a choice of God. - God is bound up with the things that exist but, contrary to pantheism, HE is not the thing (for example, there are traces of God in a plant, but God is not in the plant - while some animist religions of Africa would say "God is the plant"). - Impossibility of representing God: for Jews and Muslims, God does not have a face and displaying God is considered impossible. For Christianity, we can represent Jesus, but God is not very apprehensible. Indeed, there is a part of God, the Holy Spirit, which reminds us that God can not be personified. - Three great pillars for all three religions: fasting, prayer, charity. These three elements are interdependent. Fasting is related to the theme

of need. "Man does not live only with bread, but with every word that comes out of the mouth of God" (Mt 4: 4). Body and soul are hungry and thirsty for God, in search of God, submissive to His Will. God is enough to fill us. This awareness is able to encourage new spaces of encounter with others because this awareness is accompanied by the values of charity and sharing.

- The religion affects and structures the life of the believer, through prayer; the faithful affirms that the religion has value because it occupies a space in his/her life.

There are elements that are different between religions.

- For Jews and Muslims, Jesus is a prophet. For the Christians, God was incarnate; He was man for 33 years (lifetime of Jesus).
- For Jews and Muslims, the concept of God is linked to its uniqueness. For Christians, God is bound to the concept of multiplicity through the concept of trinity.

Tip!

In YARIM Interconvictional dialogue guidelines, you can find :

- Good reasons to promote inter convictional dialogue with Youth
- 5 examples of good practices
- Tips for conducting inter- convictional meetings

In the toolbox, you can also find activities to run with youth

Activity 1: Art and cultures

Activity 2: Calendar of religious holidays

Activity 3: Believers

Activity 4: Obsolete beliefs?

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